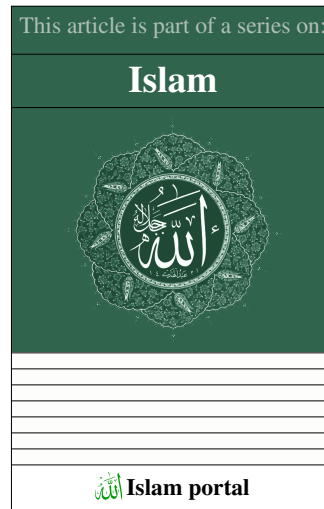


Khatam an-Nabiyyin



Khātām an-Nabiyyīn (Arabic: خَاتَمُ النَّبِيِّينَ), or **Seal of the Prophets** is a title used by the Qur'an to designate the Islamic prophet Muhammad.^[1] It is often understood to mean that Muhammad is the last in a series of prophets who, according to Muslim beliefs, were chosen by God to deliver the divine message of Islam. The meaning of the Arabic word *Khātām* (a noun) is a 'seal'^[2] (of approval), a seal as a means of authentication, and/or superiority; or something that leaves an imprint, and also the imprint itself; or a 'Signet' or a 'Signet ring'.^[3] Muslims generally agree that Muhammad received the final revelation from God, in the form of the Qur'an, and that it was intended for all mankind, for all time to come. This being the Last and Final Testament is understood from words of the Qur'an, "This day have I perfected your religion for you, completed my favor upon you, and have chosen for you Islam as your religion"^[4] These are also supposed to be the last verses revealed to Muhammad before his demise in 632 CE. Among the Muslim scholars, there is a complete consensus that Muhammad is the Last of the Prophets who gave mankind a New Law (Shariah), however, the advent of a Prophet in the later days (Jesus son of Mary) has never been denied, who will appear as a "Subordinate" or "Disciple" (ummati) prophet and will judge according to Muhammadan Law.^[5]

Origin

The term *Khatam an-nabuwwah* is derived from the Quranic phrase *Khatamun Nabiyyin* "seal of the prophets". [Quran 33:40 [6]]

Muhammad is not the father of any of your men, but he is the Messenger of Allah, and the seal of the Prophets and God has full knowledge of all things.

khātām (خَاتَم) in Quran

The phrase *Khatamun Nabiyyin* (The Seal of the Prophets) is a compound of two words, *Khatam* (خَاتَم) (seal) and *an-Nabiyyin* (النَّبِيِّينَ) (The Prophets).

The trilateral root khā, tā, mīm (خ , ت , م) occurs eight times in the Quran, in four derived forms:

- five times as the form as a verb *khatama* (خَتَمَ)
- once as the noun *khātām* (خَاتَم)
- once as the noun *khitām* (خِتَم)
- once as the passive participle *makhtūm* (مَخْتُوم)^{[7][8]}

خَاتَمَ (Seal) primary significations

خَاتَمَ (Khatam) is derived from root خ ت م . They say *Khatama shaye au خَتَمَ alaihe*; 'he sealed', stamped, impressed or imprinted the thing or he put the seal on it. This is the *primary signification* of this word. Or the primary signification of "khatmun" is the act of covering over the thing. It also signifies the protecting of what is in a writing by marking or stamping a piece of clay upon it, or by means of a seal of any kind.

خَاتَمَ (Seal) secondary significations

khatm-al-shaye also means, he reached the end of the thing. *khatmal Quraan* means, he recited the whole of the Quran. This is the *secondary* meaning of the word. Thus خَاتَمَ (khatam, noun, instrument) means, a signet-ring; (a small finger ring containing a seal) a seal or stamp and a mark; the end or last part or portion and result or issue of a thing; the hollow of the back of the neck. The words *khatmun* and *khatim* and *khatam* are almost synonymous and mean a signet. *khatam* also signifies, embellishment or ornament, the best and most perfect. ^[9].

Meanings and uses of *khatama* (verb)

- *Khatama al-'Amala* is equivalent to *Faragha min al-'Almali* which means 'to get over with the task.' *Khatama al-Ina* bears the meaning 'The vessel has been closed and sealed so that nothing can go into it, nor can its contents spill out.'
- 'Khatam-al-kitab' conveys the meaning 'The letter has been enclosed and sealed so that it is finally secured.'
- 'Khatama-'Ala-al-Qalb' means 'The heart has been sealed so that it cannot perceive anything new nor can it forswear what it has already imbibed.'
- 'Khitamu-Kulli-Mashrubin' implies 'the final taste that is left in the mouth when the drink is over.'
- *Katimatu Kulli Shaiinn 'Aqibatuhu wa Akhiratuhu* means "The end in the case of everything denotes its doom and ultimate finish."
- *Khatm-ul-Shaii Balagha Akhirahu* conveys the sense, "To end a thing means to carry it to its ultimate limit."
- The term *Khatam-i-Qur'an* is used in the similar sense and the closing verses of Qur'anic Surahs are referred to as *Khawatim*. *Khatim-ul-Qaum Akhirhuum* means "The last man in the tribe."^[10]

Meaning and uses of خَاتَمَ (Seal noun)

In the verse 33:40 of the Quran, the phrase *Khatam* (Seal) is a noun, as *Khatam an Nabiyyin* (Seal of the prophets). The use of the noun خَاتَمَ *Khatam* (Seal) implies "Last" and "Final", in the sense as examples from the Arabic usage show:

- *khatam-ush-shu'araa* (seal of the poets), title used for Abu Tamaam^[11]; Abu Tayyeb^[12]; Abul 'Ala Alme'ry^[13]; Shaikh Ali Huzain^[14]; Habeeb Shairraazi^[15].
- *khatam-al-auliyyaa* (seal of the saints). Title used for Hazrat Ali^[16]; Imam Shaf'ee^[17]; Shaikh Ibnul 'Arabee^[18]; ^[19], ^[20], ^[21].
- *khatam-al-karaam* (seal of remedies). The title given to the drug Camphor (seal of remedies)^[22]
- *khatam-al-a'immah* (seal of Leaders), title used for Imam Muhammad 'Abdah^[23]
- *khatam-atul-mujahideen* (seal of Fighters), title used for AlSayyad Ahmad Sanosi^[24]
- *khatam-atul-ulamaa-almuhaqqiqeen* (seal of research scholars), title used for Ahmad Bin Idrees^[25]; Abul Fazl Aloosi^[26]; Shaikh AlAzhar Saleem Al Bashree^[27]; Imam Sayotee^[28].
- *khatam-al-muhadditheen* (seal of Traditionists/narrators), title used for Shah Waliyyullah^[29]; Shah 'Abdul 'Azeez^[30]; Imam Siyotee^[31]; Al Shaikhul Sadooq^[32]; Maulvi Anwar Shah^[33]

- *khatamat-al-huffaz* (seal of Huffaz/custodians), title used for Al Shaikh Shamsuddin ^[34]; Shaikh Muhammad Abdullah ^[35]; Ibn Hajrul 'Asqalaani ^[36].
- *khatam-atul-fuqahaa* (seal of jurists), title used for Al Shaikh Najeet ^[37]; Shaikh Abdul ^[38].
- *khatam-al-mufasssireen* (seal of Interpretors), title used for Shaikh Rasheed Raza ^[39], the title was also used for Maulvi Muhammad Qaasim ^[40]
- *khatam-atul-muhaqqiqeen* (seal of researchers), title used for Al Shaikh Muhammad Najeet ^[41]; Allaama Sa'duddeen Taftaazaani ^[42].
- *khatam-al-makhlooqaat al-jismaaniyyah* (seal of physical creatures), title used for Man ^[43]
- *khatam-al-hukkaam* (seal of rulers), title used for Kings ^[44]
- *khatam-al-kaamileen* (seal of the Perfect), Title used for the Perfect ^[45]
- *khatam-al-maraatab* (seal of the Ranks). The Seal of ranks ^[46]
- *khatam-al-kamaalaat* The Seal of Excellences used for the Prophet Muhammad. ^[47]
- *khatam-al-asfiyaa al-a'imma* The Seal of Leaders and Mystics, used for Jesus. ^[48]
- *khatam-al-ausiyaa* (seal of advisers), title used for Hazrat Ali ^[49]
- *khatam-al-mu'allimeen* The Seal of the Teachers for Prophet Muhammad. ^[50]

The titles *Khatam al Auliya*, *Khatam al muhajireen* and *Khatam al Masjid* (as quoted elsewhere in this article are reported to have been used by the Prophet Muhammad himself, as narrated in ahadith.

Interpretation of the phrase خَاتَمَ النَّبِيِّينَ

Classical lexicons say that the word خاتم, which means a *Seal*. e.g Lisān al-‘Arab, Tāj al-‘Arūs, Al-Mufridāt li-Gharīb al-Qur’ān, Aqrab al-Mawārid, Lane’s English–Arabic Lexicon, Al-Muḥīt, Muḥīt Al-Muḥīt, Al-Ghanī, Al-Wasīt and Al-Qāmūs Al-Muḥīt. This has been interpreted by many to be a synonym for آخر, which may mean *Last*. The scholars of Islam, have interpreted this *Finality* to mean that Muhammad is the Last and Final Law bearing Messenger of God. Some examples from the writings of the past scholars affirm this point: The expression خَاتَمَ النَّبِيِّينَ which means, the Seal of the Prophets; has also been understood to mean 'the best of the Prophets', 'the Final and Last prophet', 'the Last authority', 'the Embellishment of the prophets'; and "Last", in the sense that all the qualities and attributes of prophethood found their most perfect and complete consummation and expression in him. ^[51]

Ahadith & خَاتَمَ النَّبِيِّينَ

It is believed that Prophet Muhammad, himself explained the phrase "Khatamun-Nabiyyin" or 'The Seal of the Prophets', by giving examples like: **I am the last in line of the Prophets of God and my Mosque is the last Mosque.** ^[52] It is reported that Muhammad affirmed: "My position in relation to the prophets who came before me can be explained by the following example: A man erected a building and adorned this edifice with great beauty, but he left an empty niche, in the corner where just one brick was missing. People looked around the building and marvelled at its beauty, but wondered why a brick was missing from that niche? I am like unto that one missing brick and I am the last in the line of the Prophets." ^[53] This is said to be pointing towards the *Last Dispensation* (Sharia of Islam), its completion and perfection. "So I came and in me the line of Prophets has ended." ^{[54][55]}

The very same tradition in similar words has been incorporated among other traditions reported by Jabir ibn Abd-Allah; and its last sentence reads, "It is in me that line of Prophets came to its final end." ^[56] In another such narration, it is believed, he has further explained the concept of *Last* when he addressed his uncle Abbas bin Abdul Muttalib as **Khatam-ul Muhajireen.** ^[57] or addressing Ali as **Khatam ul Auliya** ^[58]. The above narrations depicts Muhammad as the last prophet. The consensus of the scholars of Islam, has been that the phrase last prophet, signifies "the last Law Giver Prophet" and Messenger of God. Muhammad is reported to have affirmed the descent of

a prophet in the later days, as his subordinate.^[59]

Hadith 'La Nabi B'adi'

- Hazrat Ayesha Ummul Momineen, the Truthful, interpreting the Hadith 'La Nabi B'adi': said:

"qooloo innahu khatamul anbiyaa'i wa laa taqooloo laa nabiyya ba'dahu"

"Say he is 'seal of prophets' but do NOT say 'there is no prophet after him'." ^{[60][61]}

- Shaikh-ul-Imam, Ibni Qateebah (d.267AH), after quoting what Hazrat 'Ayesha, the Truthful, had said, comments: 'This statement (of Hazrat 'Ayesha) does not go against what the Holy Prophet, peace be on him, had said, i.e. La Nabi B'adi. Because what the Holy Prophet actually meant was that no prophet would come after him who would abrogate his Code of Law.' ^[62]

- Mulla Ali Qari (d. 1014AH/1606AD), says:

'According to the Ulema (religious scholars) the words "La Nabiyya B'adee" mean that no prophet in the future shall be raised who shall abrogate the Law of the Holy Prophet, peace and blessings on him.' ^[63]

- Abdul Wahab She'rani (d.976AH/1568AD), while explaining the Hadith La Nabiyya B'adi and La Rasool B'adi, expounded that there shall be no Law-bearing prophet after him ^[64]

- Hazrat Shah Wali Ullah of Delhi (d. 1176AH) writes:

'From the sayings of the Holy Prophet "La Nabiyya B'adi and La Rasool" we come to understand that prophethood that has ceased is the Law-bearing prophethood.' ^[65]

- Hafiz Barkhurdar, the successor to Hazrat Sheikh Nausha Ganj, a renowned saint and religious leader, explaining the above Hadith, said:

'The meaning of this Hadith is that there is no prophet after me who shall be raised with a new Law, except when God wishes to raise from among the prophets and the saints.' ^[66]

- Nawab Siddiq Hassan Khan, well-known ahlal-Hadith religious leader says:

'The Hadees "La Wahi b'ada Mautee" has no foundation, although "La Nabiyya Ba'adee" is quite correct, which, according to the men of letters, means that "There shall be no prophet after me who shall be raised with a new code of Law which shall abrogate my Law".' ^[67]

- Four years ter the revelation of the verse 33:40, Muhammad's son Hazrat Ibrahim died in childhood. After the child had died, he said:

'Had Ibrahim lived he would have, no doubt, been a true prophet.' ^[68] Hazrat Imam Mulla Ali Qari, (died 1014AH/1605AD) explaining this very Hadith, he says: 'The Holy Prophet's statement concerning Ibrahim becoming a true prophet does not in any way contradict the verse KHATAMANNABIYYEEN, because it means that (1) the said prophet should not abrogate his Law and (2) that he may be one of his followers.' ^[69]

- Shahabud Dim Ahmad Hajar-al-Hashmi, an authority on jurisprudence and a Muhaddith (d.973AH), has quoted the evidence of Hazrat Ali, 'When Hazrat Ibrahim (d.9AH), the son of the Holy Prophet, passed away, he called Hazrat Mariya Qibtiyya (deceased child's mother) who washed and bathed her child and wrapped him in the coffin cloth. The Holy Prophet then held him in his arms and came out of his house. A few more men were also with him. He went and got the child buried and placing his hand in the grave said, "By Allah, he is decidedly a prophet and the son of a prophet."' ^[70]

Jesus will descend as an Islamic prophet

The appearance of a Messenger/Prophet in the later days had been prophesized by Muhammad himself. As can be affirmed from the narrations (ahadith) of the prophet Muhammad recorded in the "most authentic books" like Sahih al-Bukhari and Sahih al-Muslim etc. "Narrated Abu Huraira: Allah's Apostle said, "By Him in Whose Hands my soul is, surely (Jesus,) the son of Mary will soon descend amongst you and will judge mankind justly (as a Just Ruler); he will break the Cross and kill the pigs and there will be no Jizya (i.e. taxation taken from non Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allah (in prayer) will be better than the whole world and whatever is in it." Abu Huraira added "If you wish, you can recite (this verse of the Holy Book): -- 'And there is none Of the people of the Scriptures (Jews and Christians) But must believe in him (i.e Jesus as an Apostle of Allah and a human being) Before his death. And on the Day of Judgment He will be a witness Against them.'" [71]

"Narrated Abu Huraira: Allah's Apostle said "How will you be when the son of Mary (i.e. Jesus) descends amongst you and he will judge people by the Law of the Quran and not by the law of Gospel" [72] That Jesus son of Mary will appear as a Prophet of God has been clearly affirmed by Prophet Muhammad as follows. The number of such ahadith is very large, only a few are quoted here. ahadith containing the prophecy of the appearance of Jesus son of Mary as an Imam (Leader) from among the Muslims.: "It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) observed: What will be your state when the son of Mary descends amongst you, an Imam amongst you?" [73]

"An-Nawwas b. Sam'an reported that Allah's Messenger (may peace be upon him) made a mention of the Dajjal one day in the morning... Allah's Apostle, Jesus, and his companions would then come down to the earth and they would not find in the earth as much space as a single span which is not filled with their putrefaction and stench. Allah's Apostle, Jesus, and his companions would then again beseech Allah, Who would send birds whose necks would be like those of bactrian camels and they would carry them and throw them where God would will...." [74]

Reconciliation

The past scholars of Islam, who firmly believed in the finality of Prophet Muhammad and his Khatman Nubuwwah understood that Muhammad is the last Prophet who brought a law (shariah) for mankind however, Jesus son of Mary will, appear as an Islamic "Subordinate" or "Ummati" prophet in the later days of Islam. Hadrat Ayesha, consort of the Prophet Muhammad is reported to have said: "Qooloo innahu khatamul anbiyaa'i walaa taqooloo laa nabiyya ba'dahu" (English: "Say he is 'seal of the prophets' but do NOT say 'there is no prophet after him'" [75]

Imam Muhammad Tahir (d.986AH/1578AD), Commenting upon this statement of Hadrat Ayesha writes: "This view of Hazrat 'Ayesha is based on the assumption that Jesus, peace be on him, was expected to come down. This view too does not contradict the saying of the Holy Prophet, peace be on him, "There is no prophet after me." What he meant to say was that there shall be no prophet after him who shall abrogate his Law." [76]

Similarly, Shaikh-ul-Imam, Ibni Qateebah (d.267AH), after quoting what Hazrat 'Ayesha, the Truthful, had said, comments: "This statement (of Hazrat 'Ayesha) does not go against what the Holy Prophet, peace be on him, had said, i.e. La Nabi B'adi. Because what the Holy Prophet actually meant was that no prophet would come after him who would abrogate his Code of Law." [77]

Past scholars and Finality of Prophethood Khatman Nubuwwah

The two concepts, Muhammad being the *last* prophet; and the prophecy that *Jesus* son of Mary shall appear in the *later Days*, apparently seem at variance to each other. Hence, the scholars of Islam, in every age, have tried to explain away the apparent contradiction. Muhammad, being the *Final and Last* messenger in the sense that he brought for mankind a *new Shariah* i.e Islam; however, which shall last till the *end*; however this does not preclude the appearance of *Subordinate* (Ummati) prophets in the Muhammadan Dispensation.

- Hazrat Sayyed Abdul Qaadir Jilaani

"These attributes are found in the Holy Prophet in the highest abundance, peace and blessings of Allah be upon him. That is the reason why he is called Khataman Nabiyyeen." [78]

- Hazrat Sheikh Ahmad Farooqi of Sarhind (d. 1034AH/1624AD), has stated:

'The rising of a prophet after the *Khatamar-Rusul* Hazrat Muhammad, the Chosen One, peace and blessings be upon him, from among his own followers and as a heritage, does not in any way run counter to his status as the *Katamar-Rusul*. Therefore, ye reader, do not be among those who doubt.' [79]

- Hazrat Mohyiud Din Ibni Arabi, has said:

'From the study and contemplation of the *Darud* we have arrived at the definite conclusion that there shall, from among the Muslims, certainly be persons whose status, in the matter of prophethood, shall advance to the level of the prophets, if Allah pleases. But they shall not be given any book of Law.' [80]

- Hazrat Imam Ja'far Sadiqa sage of very great eminence, the sixth Imam of the Shia sect who lived in the first century of Islam (d. 148AH/765AD) wrote:

"... while discussing the Quranic verse 'For verily We granted the Book to the children of Abraham'. . . , said that God vouchsafed to the children of Abraham Messengers, Prophets and Imams. But what is ironical is that people believe in what God blessed the children of Abraham yet they deny this blessing for the progeny of Muhammad." [81]

- Hazrat Imam Abdul Wahab Sh'erani (d.976AH/1568AD), says:

'Let it be known that the order of prophethood has not totally ceased: it is the Law-bearing prophethood which has discontinued.' [82]

- A highly distinguished Commentator from Spain and the g r e a t Sheikh Hazrat Mohyiud Dim Ibni Arabi (d.638AH/1240 AD), says:

'Prophethood among mankind shall continue till the end of days though Law-bearing prophethood has ceased. Law-bearing prophethood is merely a kind of prophethood.' 'The Law bearing prophethood and Messengership has now ceased after the Holy Prophet, peace and blessings be on him. Therefore, there shall be no Law-bearing prophet after him.' [83] He writes 'The height of Muhammad's exaltedness is expressed by the fact that through the "Darud" prayer he has raised his own progeny to the level of prophets and he was granted the superiority over Hazrat Abraham through the fact that the Law he brought shall never be abrogated.' [84]

- Hazrat Shah Waliullah of Delhi (d. 1171 AH/1702AD), the most renowned Muhaddith (writer of Traditions), universally acknowledged orator and Reformer of the twelfth century of Islam, has, in his famous book *Tafheemati Ilahiyya*, stated under Divine inspiration:

'The meaning of the Holy Prophet being the Khataman Nabiyyeen is that there shall not now appear a person whom God may appoint with a Law for mankind, that is to say, there shall now be no prophet who shall come with a new Law.

'There cannot appear an independent prophet after the Holy Prophet, peace and blessings be on him, who is not his follower and his adherent.' [85]

- The venerable Sheikh Abdul Qadir of Kurdistan says:

'The meanings of the Holy Prophet being the Khataman Nabiyyeen are that no one after him shall be appointed a prophet with a new Law.'

- The most distinguished scholar of the Sunni sect, Hazrat Maulana Abul Hasanat Abdul Hayee (d.1304AH/1886AD) of Farangi Mahal, Lucknow , gives his personal convictions in about with the 'Khatami Nubuwaat' and says:

'After the demise of the Holy Prophet, peace and blessings be on him, or even during his own lifetime, it is not an impossibility for someone to be exalted to the position of a simple prophet. But a prophet with a new Law is, indeed, forbidden .' [86] He wrote: 'The divines of the Sunni sect also believe in and expound the fact that in the course of the

Ministry of the Holy Prophet, peace and blessings be on him, there cannot appear a law-bearing prophet and his prophethood extends to the end of days. A prophet who appears during his ministry shall necessarily be a follower of the Law of Muhammad. ^[87]

- Hazrat Mirza Mazhar Jan Janan Naqshbandi (d. 1195 AH/1781AD), an acknowledged authority on Mysticism, well known literary person and master of poetry and prose, has said:

'No perfection, except the perfection of prophethood bearing Law, has ended. With respect to the other beneficences of God Almighty, He is neither miserly nor niggardly.' ^[88]

- Hazrat Sayyad Abdul Karim Jilani has written:

'The coming of the Law-bearing prophets, after the Holy Prophet. peace and blessings on him has ceased as he has been exalted to be the "Khataman-Nabiyyeen" because he brought with him such a perfect Law as no prophet had brought before him.' ^[89]

- The Chief of the Mystics and the Sheikh of his time. Hazrat Al-Sheikh Bali Afandi (d.960AH). has said:

"Khatamar Rusul" is he; after whom no prophet with a new law shall be born.' ^[90]

- The eminent saint, and mystic poet, Hazrat Maulana Jala'ud Din Rumi, God's mercy be on him, born 604AH/1207AD, d.672AH/1273AD, says:

'Strive hard in the path of virtue in a manner so that you may be blessed with prophethood and you still be a follower.' ^[91]

- Maulana Muhammad Qasim (d. 1297 AH/1880AD) states:

'If there may appear to be equality and similarity between the original and its reflection, it does not matter, because superiority even then belongs to him, for he is the original and the Khataman-Nabiyyeen.' ^[92] and 'The sphere of the Khatam of each zone extends to its own boundaries; though being a king he holds sway over his own zone, yet he is a vassal of the king of the seven zones. Similarly, the Khatam of each area, though being a Khatam in his own sphere, is subservient to our Khataman-Nabiyyeen (peace and blessings on him).' ^[93]

- Hazrat Abu Saeed Mubarak (d.513 AH), the grand preceptor of Hazrat Sayyad Abdul-Qadir Gilani. He said:

'Man is the most privileged of God's creatures. When he reaches the zenith of exaltedness he begins to manifest in himself all the above-mentioned qualities and their corollaries. He is then called a perfect man and the acme of all perfections. These attributes are found in the Holy Prophet in the highest abundance. peace and blessings be upon him. That is the reason why he is called "Khataman-Nabiyyeen".' ^[94]

- The renowned Sufi Hazrat Abu Abdullah Muhammad bin Ali Hussain Al Hakim of Tirmidhi (d.308AH) has stated:

'How can the glory and superiority of Muhammad, peace and blessings on him, be manifested if we claim that he was the last intime, to appear in the world? This is no doubt, an interpretation of the foolish and the ignorant.' ^[95]

- Maulana Muhammad Qasim of Nanauta (d.1297AH/ 1880AD) states:

'According to the layman the Messenger of Allah, peace and blessings on him, being the KHATAM (seal), is supposed to have appeared *after* all the previous prophets. But men of understanding and the wise know it very well that being the first or the last, chronologically, does not carry any weight. How could, therefore, the words of the Holy Quran "But he is the Messenger of Allah and the seal of the Prophets" (33:41) mean to glorify him? But I know very well that none from among the Muslims would be prepared to agree with the common men.' ^[96] He further writes: 'If finality of the prophethood of the Holy Prophet be considered in the light of his excellent attributes and of his having reached the apex of excellence, as I have already stated, but not chronologically, and which height no one can ever aspire to reach, the point of his superiority over all persons becomes established over those who have passed away and also over those who come after him. If we accept this view it shall not at all contravene his finality, even though someone in the future did rise to the high status of prophethood.' ^[97] He states: 'Prophets, as they are the message-bearers of God, are His vicegerents. It would, therefore, be necessary that they are endowed with Divine

authority. From among the subordinate posts, the post of the governor or the minister is the highest and all other posts are subordinate to them and they can over-rule the decisions and rulings of their subordinates; similarly there is no position higher than the Khatam of the prophets. Every other prophet is undoubtedly subordinate to him.' [98]

- Qari Muhammad Tayyab, Manager, the Darul Uloom of Deoband states:

'Just as there is from among the angels and Satans a person par-excellence who excels everyone of its kind in beneficence and cannot be surpassed-Gabriel in the case of the angels and Iblis the accursed in the case of Satans, apportions them evils and wickedness. Similarly there is a Khatam for the prophets and a Khatam for Dajjaals, and they are both supreme in their respective spheres. From among the prophets there is he who is the acme of perfection and at the same time The Bestower of perfection to others. His name is Muhammad, the Messenger of Allah, peace and blessings be on him.' [99]

- Qazi Hafiz and Muhaddith Hazrat Muhammad bin Mi Shokani Alyamani-al-Sanani (d. 1250AH) has stated:

'The Holy Prophet, peace and blessings on him, perpetuates among the rest of the prophets and serves as their Seal to verify their veracity and claim to prophethood. This is the source of much dignified honour for them all that such a highly placed person, the most endeared to God has been placed in the category of prophets.' [100]

- Hazrat Imam Muhammad bin Abdul Baqee (d.1122AH/1710AD) and Ibni 'Asakar both agree:

The meanings of KHATAMAN-NABIYYEEN are that the Holy Prophet, in his physical and his spiritual build, is the most charming and lovable personality, peace and blessings on him. This is because the glory and the spiritual magnitude of all the prophets is manifested through him and he can be likened to the beautiful ring worn for adornment.' [101]

- Abul Hassan Sharif (d.406AH), a renowned scholar has explained the phrase Khataman-Nabiyyeen:

'This has been spoken metaphorically and means that God Almighty has appointed the Holy Prophet, peace be on him, over the books of all the previous prophets and he authenticates their teachings and verifies these in the same way as documents are verified with the affixing of the seal to make them authentic.' [102]

- Sheikh Abu Abdullah Muhammad bin Ali Hussain A1 Hakirn A1 Tirmidhi (d.308AH) has said:

'According to our belief Khataman-Nabiyyeen means that prophethood, with all its adjuncts and glory, has culminated in the Holy Prophet, peace and blessings on him, and God Almighty so determined that his heart be used as a vessel to collect all the perfections of prophethood and then put His Seal to it.' [103]

- Fakhrud Din Razi (d.544AH), the renowned interpreter and commentator of the Holy Quran, says:

'Wisdom is the Khatam of all and for Khatam it is essential to be supreme. Remember that the Holy Prophet, peace and blessings upon him, when he was raised to the status of Khataman-Nabiyyeen, was confirmed to be supreme among all the prophets.' [104]

- Allama Abdul Rahman bin Khaldun, the very renowned and acknowledged authority in history (d.808AH/1406AD), holds that Khatami Wilayat should also be taken in the same sense as Khatami Nubuwwat and he explains:

'It is admitted that the grades of Wilayat are similar to that of the prophethood. Only a most perfect saint could be called Khatam alAuliya, i.e. a particular saint has reached the highest possible grade that a saint could have attained. This is exactly as the Khatamal Anbiya had attained the grade of perfection that a prophet could possibly reach.' [105]

- Qutbul Ahraar, Shah Badee'ud Din Madar (d.851 AH), has said:

'From among the saints that appeared after the companions of the Holy Prophet, none except three ever reached the highly aspired spiritual eminence: (1) Khwaja Awais Qarani; (2) Bahlol Rana; and (3) the saint elect Hazrat Mohiyud Din Ibn Arabi who was supreme and peerless. To him was granted this distinction among the saints as was granted the status of Khatamal Anbiya which is the highest grade among the prophets. Similarly, Khilafat culminated during the time of the Holy Prophet's companions as was sainthood perfected for Ali and martyrdom on Hassan and Hussain, peace of God be with them.' [106]

- Sayyad Abdul Karim Jilani, a God's devotee of the eighth century Hijra (born 767AH/1365AD), says:

'Hazrat Muhammad , peace and blessings be on him, is the Khataman-Nabiyyeen because he attained the highest perfection which no prophet ever did.'^[107] and he writes 'The Holy Prophet, peace and blessings upon him, was the Khataman-Nabiyyeen because he imparted to us the knowledge of wisdom, guidance and all the spiritual secrets and he directed us to all these in a very clear and exhaustive manner.'^[108]

- Maulana Muhammad Qasim of Nanauta says:

'The bigger the award the higher should be the receptacle to receive it. It was, therefore, necessary that the person to receive all the divine perfections must be appropriate to the award, and we acknowledge him in the person of our lord and master, the Most Perfect of God's servants and the Chief of both the worlds-Khataman-Nabiyyeen.'^[109]

- The very renowned Maulana Rum (d.672AH) states in some of his Persian verses:

'He was the Khatam because no one in generosity has ever been like him before nor shall ever be: When an artisan excels to the excellence in his craft. You never say to him that the craftsmanship has now come to its end.'^[110]

Other traditions and Ahadith

Sunnis claim to quote the Hadith of Umar and prophecy as proof of Muhammad being the last prophet, while both Shi'ī and Sunni Muslims quote the Hadith of position.

Some authentic traditions illustrated by both Shi'ī and Sunni are below:

"The tribe of Israel was guided by prophets. When a prophet passed away, another prophet succeeded him. no prophet will come after me; only *caliphs* (literally, *successors*) will succeed me."^[53]

Muhammad affirmed: "My position in relation to the prophets who came before me can be explained by the following example: A man erected a building and adorned this edifice with great beauty, but he left an empty niche, in the corner where just one brick was missing. People looked around the building and marvelled at its beauty, but wondered why a brick was missing from that niche? I am like unto that one missing brick and I am the last in the line of the Prophets."^[53]

"So I came and in me the line of Prophets has ended."^{[111][112]}

The very same tradition in similar words has been incorporated among other traditions reported by Jabir ibn Abd-Allah; and its last sentence reads, "It is in me that line of Prophets came to its final end."^[113]

Musnad Ahmad contains traditions reported by Ubay ibn Ka'b, Abu Sa'id al-Khudri and Abu Hurairah on the same subject with a slight variation of words here and there.^[114]

Muhammad observed: "God has bestowed upon me six favors which the former Prophets did not enjoy:

- I have been endowed with the gift of pithy and perfect speech.
- I was granted victory owing to my awe.
- The spoils of war were made lawful unto me.
- The whole earth has been made the place of worship for me and it has become the means of purification for me also. In other words in my religion, offering of prayers is not confined to certain specified places of worship. Prayers can be offered at any place over the earth. And in case water is not available it is lawful for my people to perform ablutions with earth(Tayammum) and to cleanse themselves with the soil if water for bathing is scarce.
- I have been sent by Allah to carry His Divine message to the whole world.
- The line of prophets has come to its final end in me.^[115]

Muhammad affirmed: "The chain of Messengers and Prophets has come to an end. There shall be no Messenger nor Prophet after me."^[116]

Muhammad observed: "I am Muhammad, I am Ahmad, I am the Effacer and infidelity shall be erased through me; I am the Assembler. People shall be assembled on Doomsday after my time. And I am the last in the sense that no prophet shall succeed me."^[117]

Muhammad observed: "God Almighty hath sent unto the world no apostle who did not warn his people about the appearance of Dajjal (Anti-Christ, but Dajjal did not appear in their time). I am the last in the line of Prophets and ye are the last community of believers. Without doubt, then, Dajjal shall appear from amongst ye".^[118]

'Abdur Rahman bin Jubair reported: "I heard Abdullah bin 'Amr ibn-'As narrating that one day the Holy Prophet came out of his house and joined our company. His manner gave us the impression as if he were leaving us.' He said, 'I am Muhammad, the unlettered prophet of Allah' and repeated this statement three times. Then he affirmed: "There will be no prophet after me".^[119]

Muhammad said: "Allah will send no Apostle after me, but only Mubashshirat. It was said: what is meant by al-Mubashshirat. He said : Good vision or pious vision".^[120] (In other words there is no possibility of Divine revelation in future. At the most if some one receives an inspiration from Allah he will receive it in the form of "pious dream.")^[121]

Muhammad said: "If an Apostle were to succeed me, it would have been 'Umar bin Khattab."^[122]

Muhammad told Ali, "You are related to me as Aaron was related to Moses."^[123] But no Apostle will come after me."^[124]

This tradition is recorded in Bukhari and Muslim in the account of the battle of Tabouk also. Musnad records two traditions narrated by Sa'd ibn Abi Waqqas on this subject. The last sentence in one of these traditions runs as follows: "Behold there is no prophethood after me."

Detailed accounts of the traditions report that on the eve of his departure for the battle of Tabouk, Muhammad had resolved to leave Ali behind him in order to look after the defense and supervise the affairs of Medina. The hypocrites thereupon began to spread insinuations and rumours about Ali. Ali went to Muhammad and said: "O Prophet of Allah, are you leaving me behind among women and children?" On this occasion in order to set his mind at peace Muhammad observed: "You are related to me as was Aaron with Moses." In other words "as Hadrat Moses on the Mount Tur had left Hadrat Aaron behind to look after the tribe of Israel, so I (Muhammad) leave you behind to look after the defense of Medina." At the same time apprehending that this comparative allusion to Aaron might later on give rise to heresies, Muhammad immediately made it clear that "There will be no Prophet after me."^[125]

Thauban reports: "Muhammad observed: And there will arise Thirty imposters in my Ummah and each one of them will pronounce to the world that he is a prophet, but I am the last in the line of the Prophets of God and no Apostle will come after me."^[126]

Abu Dawood in *Kitab-ul-Malahim* has recorded another tradition reported by Abu Hurairah in the same subject. Tirmidhi has also recorded these two traditions as reported by Thauban and Abu Hurairah. The text of the second tradition runs thus: "It will come to this that thirty imposters will arise and each one of them will put forth his claim to be the Apostle of God."

Muhammad observed: "Among the tribe of Israel who went before you there indeed were such people who held communion with God, even though they were not his Prophets. If ever there arose a person from among my people who would hold communion with God, it would be none else but 'Umar."^[53]

A version of this same tradition in Muslim contains Muhaddithuna instead of Yukallimuna. But then Mukalima and Muhaddith bear identical meaning i.e., a man enjoys the privilege of holding direct communion with God or a person who is addressed by the Almighty from the unseen. Thus we conclude that if there had been any person among the followers of Muhammad who could hold communion with God without being raised to the dignity of prophethood, it would have been `Umar.

Muhammad said: "No Prophet will come after me and there will, therefore, be no other community of followers of any new prophet."^[127]

Muhammad observed: "I am the last in line of the prophets of God and my Masjid is the last Masjid (referring the holy Masjid of the Prophet)."^[128]

In all such ahadith, the *Last* and *Final* has been understood to mean, Muhammad's being the Last and Final Shariah. This does not preclude the appearance of Jesus son of Mary as already referred to above and as has been understood by Aisha, the wife of the Muhammad states;^[1]

"Say he is 'seal of prophets' but do not say there is no prophet after him."^[129]

or explained by the renowned scholar Imam Raghīb Isfahani states;^[1]

"Prophethood is of two kinds, general and special. The special prophethood, viz: the law-bearing prophethood is now unattainable; but the general prophethood continues to be attainable."^[130]

"If for instance even after the era of the Prophet any Prophet is born, then too it will not make any difference to the Finality of Prophethood of the Prophet."^[131]

Ahmadiyya Interpretation

The Ahmadiyya Muslim Community while accepting Muhammad as the 'seal of Prophets' and the last prophet to have brought a complete and comprehensive universal law for humanity, believe that prophethood subordinate to Muhammad is still open. Muhammad is believed to have brought prophethood to perfection and was the last law-bearing prophet, the apex of man's spiritual evolution. New prophets can come but they must be subordinate to Muhammad and cannot exceed him in excellence nor alter his teaching or bring any new law or religion.^[132] The Ahmadiyya community believes Mirza Ghulam Ahmad to be the promised Messiah and Mahdi, who claimed a certain kind of prophethood but never claimed to have brought a new divine law or change the law of Muhammad, but to have been Divinely appointed to revive and universally establish the law/religion of Muhammad.^[132] The Ahmadiyya community draws upon various opinions of Islamic scholars throughout the history of Islam to show the possibility of non-law bearing prophethood within Islam.

Many orthodox Muslims argue that the Ahmadi position is essentially a misrepresentation of otherwise simple expressions which prove that Muhammad was the final prophet.^[133] However many orthodox have not yet recognised that some learned and respected scholars like Ibn Arabi, Raghīb Isfahani and the Deobandi, Muhammad Qasim Nanotvi agree that the term *khatam* means superior instead of last. There seems to be confusion among the orthodox regarding the real meaning of word *khatm*. But still it should be noted that there are many other well known Islamic scholars who take the meaning of the word *khatam* as last. Besides a certain Arabic word can have many different meanings. An example is the word 'Alaq' in sura Al-Alaq of the Qur'an. The word *Alaq* has different meanings like "that which clings", "clot of blood" and so on.

View of the founder of Ahmadiyya movement, Mirza Ghulam Ahmad:

The person who was above all, and was a perfect man, and a perfect prophet, and who came with the fullness of blessings, through whom, on account of his spiritual advent and the spiritual resurrection that he brought about, the first judgment manifested itself and a whole universe that was dead was revived, that blessed prophet Khatamul Anbiya, Leader of the elect, Katamul Mursileen, Pride of the Prophets was Muhammad Mustafa, peace and the blessings of Allah be upon him. (Itmamul Hujjah, p.28)

On types of prophethood

Prophethood is of two kinds, general and special. The special prophethood, viz: the law-bearing prophethood is now unattainable; but the general prophethood continues to be attainable.^[130]

General Prophethood talks about the Good vision or pious vision to the pious people not in the sense that any other Prophet with revelations in any form is coming.

Ayesha is reported as having said:

Say he was Khataman Nabiyyeen, but do not say that there will be no prophet after him. (Durre Manshur, Vol. V of Jalaludin Suyuti)

—

Hadith Bukhari and Muslim for the word 'Khatam' to mean 'Seal' in the sense of attestation or certification (i.e. not last):

“Āmīn, is the Seal (Khatam) of the Lord of all the worlds placed on the tongues of believing men.”

Anas abn Malik relates that the Holy Prophetsa desired to send a letter to the leaders of foreign nations. Someone said to him that these people do not accept any letter unless it bears a seal (Khatam). Thereupon the Holy Prophetsa had a signet ring (Khatam) made of silver, bearing the words “Muhammad Messenger of Allah.”

Ahmadis contend that the Qur'an itself clears up the meaning of the term "Khatamun Nabiyeen" in Chapter 4, verse 69: "And whoso obeys Allah and this Messenger of His shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these."

In recent history, the interpretation of the term "seal of the prophets" has been a cause of much contention between traditional Islam and the Ahmadiyya movement. The differences arose due to differences in the definition and usage of the terms "seal" and "prophet".

Ahmadis claim that this verse clearly lays down that Prophethood can be obtained still but only by becoming a perfect model of obedience to "Allah and this Messenger". As the word "min" meaning "one of" in Arabic occurs before the word "Nabiyeen", Ahmadis argue that this is a categorical statement in the Qur'an that there shall be at least one from among the followers of Muhammad who would attain this rank of subordinate prophethood-whose prophethood would be obtained only through becoming a mirror of obedience to Muhammad. As Ahmadis believe that Jesus is dead according to the Qur'an and believe that the prophesy of his second coming as a Muslim refers to the coming of one from among the followers of Muhammad in the power and spirit of Jesus, Ahmadis claim that this "second Jesus" has come in the person of Mirza Ghulam Ahmad, founder of the Ahmadiyya community in Islam. This is of course argued against by both Sunni and Shia sects.

Sunnis especially argue that the Qur'an was revealed in seven ahruf, many of which have "Khatam" as "Khatim", meaning last or final. The Ahmadi view is that the seven "ahruf" were only differences in Arabic dialect, not meaning. Furthermore, the standardisation of the Qur'an by the 3rd Caliph of Muhammad, Othman, and the destruction of all ahrufs other than that given forth by Muhammad means that any argument based on the ahrufs has been nullified. Additionally, Ahmadiyya understanding of the term Seal of the Prophets also accommodates the concept of "last". Ahmadis believe that Muhammad is the last prophet in the sense that any prophet to come after him must attain the rank of prophethood by following him, as indicated by chapter 4, verse 69. Ahmadis contend that this is truly the meaning of "last" and that the belief that Jesus of 2000 years ago, who had attained his status of prophethood independently of following Muhammad or obedience to him, would come back and revive the faith of the world and that the world would benefit from a prophethood whose origin was in no way linked to the prophet Muhammad, would be a blatant contravention of Seal of Prophethood.

Distinction between "messenger" and "prophet"

Most Islamic commentators agree that "messenger" (*rasūl*) refers to those who bring a divine revelation which includes a new doctrinal system, while a "prophet" (*nabī*) is one who explains ethical teachings on the basis of an existing religion. Every messenger is a prophet, but not every prophet is a messenger.^[134]

Academic view

According to Alford T. Welch, Muslim interpretation of *khatim an-nabiyyin* as the "last and greatest of the prophets" is most likely based on a later interpretation.^[135] Carl W. Ernst considers this phrase to mean that Muhammad's "imprint on history is as final as a wax seal on a letter". According to Arabic lexicon and the linguistic usage Khatam means to affix seal; to close, to come to an end; and to carry something to its ultimate end. Wilferd Madelung states that the meaning of this term is not certain.^[136] Muslims also believe that a messenger is a prophet who received a

book from God.

Views of other religions

Bahá'í view

The Bahá'í Faith regards Muhammad as the seal of the prophets, but does not interpret this term as meaning that no further messengers from God are possible. In particular, Bahá'ís regard the end-times prophecies of Islam (and other faiths) as being symbolic, and see the Báb and Bahá'u'lláh as symbolically fulfilling these prophetic expectations. The latter of these is the founder of the Bahá'í religion, which considers Islamic law to have been superseded by its own. Muhammad is seen as ending the *Adamic cycle*, also known as the *Prophetic cycle*, which is stated to have begun approximately 6,000 years ago,^{[137][1]} and the Báb and Bahá'u'lláh as starting the *Bahá'í cycle*, or *Cycle of Fulfillment*, which will last at least five hundred thousand years with numerous Manifestations of God appearing throughout that time.^{[138][139]} Bahá'u'lláh gave the Title "King of the Messengers" (*sultán al-rusul*) to the Báb, and the "Sender of the Messengers" (*mursil al-rusul*) to himself. In the *Kitáb-i-Íqán*, he uses the Islamic concept of the oneness of the prophets to show that the term "seal of the prophets" does not apply to Muhammad only, but to all the prophets. He also makes a direct link between Qur'an 33:40,^[1] about the seal of the prophets, and 33:44,^[140] about the promise of the "attainment of the divine Presence" on the day of resurrection, which he interprets as the meeting with the Manifestation of God. The day of resurrection is interpreted as the day of the advent of the Qa'im^{[141][142]} or Mahdi. These interpretive and legal differences have caused the Bahá'ís to be seen as heretics and apostates by many Muslims.

Controversies

The concept of the finality of prophethood of Muhammad has caused controversy in recent times. The Ahmadiyya Muslim Community, hold Mirza Ghulam Ahmad to be a prophet subordinate to Muhammad. Ahmed claimed to be the Promised Messiah and Mahdi in 1889 and founded a movement in Qadian, India. His claims resulted in a violent reaction among many Muslims of the Indian subcontinent. The Salafi and Sunni scholars vehemently opposed him and in subsequent years a movement for the Majlis Tahafuz-e-Khatam-e-Nabuwat was founded.^[143] This movement, at times violent,^[144] – *Majlis Tahafuz-e-Khatam-e-Nabuwat* is still very active in India, Pakistan, Bangladesh and other countries where Ahmadiyya adherents are present.^{[145][146][147][148]}

References

- [1] لَو كَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ... مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ (English Translation: "Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets, for Allah has full knowledge of all things." (The Quran 33:40)
- [2] OED Seal: 'A device (e.g. a heraldic or emblematic design, a letter, word, or sentence) impressed on a piece of wax or other plastic material adhering or attached by cords or parchment slips to a document as evidence of authenticity or attestation; also, the piece of wax, etc. bearing this impressed device'.
- [3] khātam (خَاتَم) see E W Lane 'Arabic-English Lexicon' (<http://www.tyndalearchive.com/tabs/lane/>)
- [4] The Quran 5:3... الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ... "This day have I perfected your religion for you, completed my favor upon you, and have chosen for you Islam as your religion."
- [5] "Muhammad is not the father of any man among you: he is not Zayd's biological father and so it is not unlawful for him to marry his [former] wife Zaynab [after him]; but, he is, the Messenger of God and the Seal of the Prophets, and so he will not have a son that is a [fully grown] man to be a prophet after him (a variant reading [for khātīm al-nabiyyīna] has khātām al-nabiyyīn, as in the instrument [known as a] 'seal', in other words, their [prophethood] has been sealed by him). And God has knowledge of all things, among these is the fact that there will be no prophet after him, and even when the lord Jesus descends [at the end of days] he will rule according to his [Muhammad's] Law." The Tafsir *Jalalyn*, by Jalal ud Din Sayuti under verse 33:40.
- [6] <http://www.usc.edu/org/cmje/religious-texts/quran/verses/033-qmt.php#033.040>
- [7] Noun (33:40:11) wakhātama and Seal لَو كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ Noun Khatama (<http://corpus.quran.com/qurandictionary.jsp?q=xtm>)
- [8] Kha ta ma (<http://www.tyndalearchive.com/tabs/lane/>)

- [9] For various meanings of *Khatam* See *Arabic English Lexicon* of E W Lane, *Aqrab al Mawarid*, *Mufradat of Imam Raghib*, *Fathul Bari* & *Zurqani* etc. (<http://www.tyndalearchive.com/tabs/lane/>)
- [10] Refer to *Lisan-ul-'Arab*; *Qamus* and *Aqrab-ul-Muwarid*
- [11] Seal of the poets, was used for the poet Abu Tamam. *Wafiyatul A'yan*, vol. 1, p. 123, Cairo
- [12] The title *Khatam u Shuara*, used for Abul Tayyeb. *Muqaddama Deewanul Mutanabbi*, Egyptian p. 4
- [13] The title *Khatam u shura*, used for Abul 'Ala Alme'ry. *Muqaddama Deewanul Mutanabbi*, p.4, footnote, Egypt
- [14] The Title *Khatam u shuara*, used for Shaikh Ali Huzain in India. *Hayati Sa'di*, p. 117
- [15] The title *Khatam u Shuara*, used for Habeeb Shairaazi in Iran. *Hayati Sa'di*, p. 87
- [16] The seal of saints used for Hazrat Ali (May God be pleased with him). *Tafsir Safi*, Chapter *Al-Ahzaab*
- [17] The term used for Imam Shaf'ee. *Al Tuhfatus Sunniyya*, p. 45
- [18] The title used for Shaikh Ibnul 'Arabee. *Fatoohati Makkiyyah*, on title page.
- [19] Seal of saints, used for the greatest saint. *Tazkiratul Auliya* p. 422
- [20] Seal of the Saints, used for a saint who completes stages of progress. *Fatoohul Ghaib*, p. 43
- [21] The Seal of sainthood, for best saint. *Muqaddimah Ibne Khuldoon*, p. 271
- [22] Seal of remedies used for camphor. *Sharah Deewanul Mutanabbee*, p. 304
- [23] The title Seal of religious leaders, used for Imam Muhammad 'Abdah of Egypt. *Tafseer Alfatehah*, p. 148
- [24] The title Seal of crusaders/fighters, for AlSayyad Ahmad Sanosi. *Akhbar AlJami'atul Islamiyyah*, Palestine, 27 Muharram, 1352 A.H.
- [25] The title "Seal of research scholars" has been used for Ahmad Bin Idrees. *Al'Aqadun Nafees*
- [26] The title "Seal of researchers" has been used for Abul Fazl Aloosi on the title page of the *Commentary Roohul Ma'aanee*
- [27] The title has been used for Shaikh AlAzhar Saleem Al Bashree. *Al Haraab*, p. 372
- [28] The title has been used for Imam Siyotee. Title page of *Tafseer ul Itaqan*
- [29] The title "Seal of narrators" has been used for Hazrat Shah Waliyyullah of Delhi. *Ijaalah Naafi'ah*, vol. 1
- [30] The title "Seal of narrators and commentators" has been used for Shah 'Abdul 'Azeez. *Hadiyyatul Shi'ah*, p. 4
- [31] The title "Seal of narrators" used for Imam Siyotee. *Hadiyyatul Shee'ah*, p. 210
- [32] The title "Seal of narrators" for Al Shaikhul Sadooq. *Kitaab Man Laa Yahdarahul Faqeeh*
- [33] The title has been used for Maulvi Anwar Shah of Kashmir. *Kitaab Raeesul Ahrar*, p. 99
- [34] The title (Seal of Huffaz/custodians: A "hafiz" is one who has memorised the full arabic text of the Holy Quran). has been used for Al Shaikh Shamsuddin. *Al Tajreedul Sareeh Muqaddimah*, p. 4
- [35] The title has been used for Shaikh Muhammad Abdullah. *Al Rasaail Naadirah*, p. 30
- [36] The title has used for Ibn Hajrul 'Asqalaani. *Tabqaatul Madlaseen*, title page.
- [37] The title "seal of jurists" has been used for Al Shaikh Najeet. *Akhbaar Siraatal Mustaqeem Yaafaa*, 27 Rajab, 1354 A.H.
- [38] The title "The Seal of Jurists" has been for Shaikh Abdul Haque. *Tafseerul Akleel*, title page.
- [39] The Title "Seal of commentators or exegetes" used for Shaikh Rasheed Raza. *Al Jaami'atul Islamia*, 9 Jamadiy thaani, 1354 A.H.
- [40] The Seal of commentators used for Maulvi Muhammad Qaasim. *Israare Quraani*, title page.
- [41] The title "Seal of researchers" for Al Shaikh Muhammad Najeet. *Al Islam Asr Shi'baan*, 1354 A.H.
- [42] The title has been used for Allaama Sa'duddeen Taftaazaani. *Shara' Hadeethul Arba'een*, p. 1
- [43] The title "Seal of bodily creatures" used for the human being. *Tafseer Kabeer*, vol. 2, p. 22, published in Egypt
- [44] The title "Seal of rulers" used for kings. *Hujjatul Islam*, p. 35
- [45] The title "Seal of the perfect" has been used for the Prophet Muhammad. *Hujjatul Islam*, p. 35
- [46] The phrase "Seal of statuses" for status of humanity. *Ilmul Kitaab*, p. 140
- [47] The phrase "Seal of miracles" has been used for the Holy Prophet (pbuh). *Ilmul Kitaab*, p. 140
- [48] The title "Seal of mystics of the nation" for Jesus (peace be on him). *Baqiyyatul Mutaqaddimeen*, p. 184
- [49] The title "Seal of advisers" for Hazrat Ali (R.A.A.). *Minar Al Huda*, p. 106
- [50] The title "Seal of teachers/scholars" used for the Holy Prophet (pbuh). *Alsiraatul Sawee* by Allama Muhammad Sibtain.
- [51] See *Khataam* in Zurqani, Shara'l, Mawahib al-Ladunniyya, Ibn 'Arabi, Shah Wali-Ullah, Imam Mullah 'Ali Qari
- [52] The *Saheeh Muslim*, Kitab-ul-Hajj; Bab:Fadl-us-Salat bi Masjidi Mecca wal Medina
- [53] Bukhari, Kitab-ul-Manaqib
- [54] Muslim, Kitab-ul-Fada'il, Bab-ul-Khatimin-Nabiyyin
- [55] Tirmidhi, Kitab-ul-Manaqib, Bab-Fadlin Nabi and Kitab-Adab, Bab-ul-Amthal
- [56] Musnad Abu Dawud Tayalisi
- [57] Abbas as *Khatam ul Muhajireen*, see Kanzul Ommal, Vol VI, P. 178
- [58] Tafseer Saafi, under verse 33:40
- [59] Jesus will descend in the later Days. Sahih Bukhari. 4.159 (116 hadith found in 'Prophets' of) and See Fateh Al Bari, Page 302 Vol 7.
- [60] Takmilah Majma'ul Bihaar, p. 85
- [61] Durri Manshoor, Vol.5, p.204
- [62] Tawil Mukhtaliful Ahadith, p.236, Shaikh-ul-Imam, Ibni Qateebah (d.267AH)
- [63] Al-Isha'at Fi Ashraquatu Saat, p.226, Mulla Ali Qari, (d. 1014AH/1606AD)
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